G. R. S. 59] GPB—15,

GENERAL AND REVENUE SECRETARIAT.

19D2-03
(Mezrai)

File No. 98.

Serial Nos. 1—9

Papers Filed.

Month June 1906

SUBJECT.

Passes orders in the matter of pooja being performed by a Sattani poojari wearing — "Jari Vara" in the Sri Venkatakamana Swamy Temple at Thalakayalu Konda Village — Siddaghatta Taluk —.

PREVIOUS REFERENCES.	LATER REFERENCES.
	315 92 8,1-4

Hiermit bringe ich mein Manu-

skript, betitelt: „Beiträge zur Kenntnis

der Entwicklungsvorgänge in der Fichtenpollen-

zelle.“

Bonn, den 12. Januar 1902.

Hiermit bringe ich mein Manuskript, betitelt: „Beiträge zur Kenntnis der Entwicklungsvorgänge in der Fichtenpollenzelle.“

Bonn, den 12. Januar 1902.

the claim of the appellant Gopalan
one-third share of the Puja hak
enjoyed by his brother Venkatramayya
who died without issues has been
recognised and that there is no
dispute on this point. But he has
not been put in charge of the Pujari
duties, on the ground that he wears
w & s, while the two other two-thirds
hissedars do not wear it. The
Assistant Comr observes in his
judgment that all the devotees
of the temple object to the appellant
doing puja with w & s; that
they have no objection to his doing
puja without it, which the appellant
would not listen to; and that
therefore in the interests of the temple
he considers it inexpedient to put
him in possession of the one-third
share, against the wishes of the
devotees.

2. The appellant's contention is
that

that the reason assigned for the alleged disqualification, viz, his wearing a sacred thread, is purely a sentimental one and untenable and that the so called disqualification cannot deprive him of his right to succeed to his brother's share -

3. The Dy Comrs of the Bangalore and the Mysore Districts were asked to report upon the practice obtaining in some of the temples where Satanis perform the puje. In reply the Dy Comrs of the Bangalore District submit the reports of the Amildars of Bangalore, Anekal and Nelamangala Taluks. From these reports it is observed (i) that most of the Satanis do not wear a sacred thread (ii) that a few do wear it; but that there is no dispute between the two parties. From the reports Dy

Commissioner's Rubkari it is observed (i) that there are two sections in the Satani Community - one following the Dravidian principles and the other Andhra customs; (ii) that the former do not wear పుస్తె, while in the latter one of the brothers wears పుస్తె and the other does not; and (iii) that the question as to whether the devotees do not object to the puja being done by the Gujari wearing పుస్తె cannot be ascertained as there are no such persons in the temples at Anyore Sreeranjapattanam and Melkote.

Submitted for orders

ks
9/5/04

Subd to the decree

Appellant Eddaiah's right to succeed to ~~his brother~~ to the 1/3 share the deceased of his brother has been recognised and there is no question on that point. Eddaiah however wears a పుస్తె

and the devotees object to be
disciplined as it will be an
innovation. The encroachment
shows that puja was all along
being performed by ~~two~~ persons
bearing Rs 93 + 00. In all interests
of the temple, I think, the Board
Committee was right in not putting
the ~~petitioner~~ officials in possession of the
temple. We may employ a
Devasthanam who has Rs 93 + 00,
and there keep to the old practice.

&c

&c

17645
12.5.04

1860

Committee Un-favourably
for employment in
Office. Unless may be
found suited

Unable
14.5.04

Read
&c
16/5/04

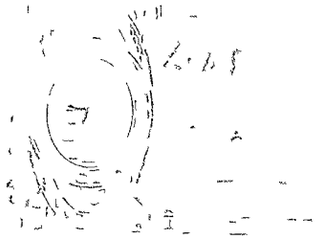
3 Consideration The opinion of the Agamika enclosed
to be herewith
should be sent in the office is submitted. Enquiry
where Mudaliar
of this Jamindar
whether
Mudaliar ~~should~~ the ~~existence~~ are not-
entitled to Rs 93-00

Unable
24.5.04
Submitted

Perused & the decision
the Agamika's opinion that
Sataris cannot officiate

21/5/04

25.5.04



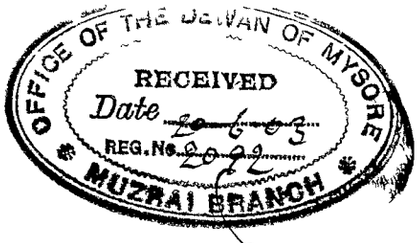
Presented by Petn in person Mugarai Br. 20/6/03

To.

Two Rs stamp affixed

The Deputy Secretary to the Govt of Mysore, Muzaree Department.

Appellant. Gopalia - Pujari of the temple of Sri Venkataramana -Swami, at Talakayalakonda, Sidlaghatta Taluq. Kolar Dist.



The abovenamed appellant beg to prefer this appeal against the order of the Assistant Commissioner in charge of the Muzarai Department, Kolar Dist. dated 17th February 1903, on the following among other grounds:-

I That the learned Assistant Commissioner erred in not putting the appellant in possession of the Pooparika of the temple, though he & the Amildar (of Sidlaghatta) found on enquiry, as a matter of fact that the appellant is entitled to succeed to one-third share in Pooparika of the said temple.

II That the reason assigned for his disqualification, viz., (That he being Satani, wears Janivara (Sacred thread) against the rules of his caste & that, therefore, the devotees ~~objected to~~ taking prasadam from him mistaking him for a Brahmin.)

is purely a Sentimental one & untenable & not convincing, and thus so called disqualification if it be called a disqualification at all is, it is humbly submitted, not such a one as to deprive the appellant of his right to succeed

III That the learned Asst Commissioner failed to observe that the witnesses who called themselves devotees of the temple, were in collusion with the other Poojaris, to deprive the appellant of his right, and these witnesses can't, in any way, be said to represent the whole class of devotees of the temple.

IV That the learned Asst Commissioner has brought his own views upon the subject without any evidence to support them; and that his enquiries at Chintamani and Dibbur Halli are not to be taken as legal evidence so binding upon the appellant as to deprive him of his right These enquiries were mostly conducted behind the back of the appellant.

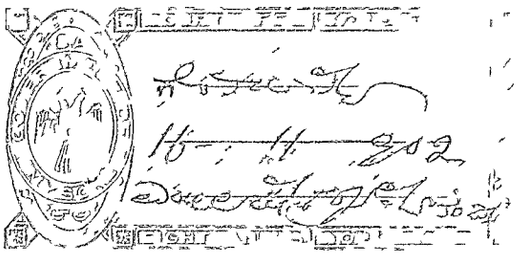
V That the appellant has not been given opportunity to prove that the devotees are not objecting to his performing Pooja and that Satanis wearing Janivara are actually performing Pooja in various temples belonging to this Province.

VI That there are many temples in Chintamany Taluq, Srinivasapur Taluq, Sidlaghatta Taluq, Chickaballapur Taluq & various other Taluqs, where the Satanis wearing Janivara, are worshipping & the devotees & the Govt have not taken any objection.

For the foregoing grounds the appellant humbly prays that the said Order may be set aside & he may be put in possession of Poojarika.

Bangalore
2 June 03

B Rangappa
Counsel for the
appellant



11
1

Office of the Assistant Commissioner &
in charge of the Mussyna department, Kolar Dist

Dated 14th February
1903

Order

This is an appeal against an order passed by the Amildar of Sidlaghatta in the Mussyna department and was referred to me by the Deputy Commissioner for disposal as per Govt Orders on G.O. 35-44 of 8th July 1901.

2 Venkataramiah who had an one third share in the poogaru of the Talakayala Betta Venkataramana Swami temple in the Sidlaghatta having died about 3 yrs back, the appellant Gopalick presented a petition to the Assistant Commissioner that he was the brother of

therefore entitled to succeed to his share of the Sroogaraiko, as the said died without issues; and that the other brothers Ramaswamy and others (Respondents) were keeping him out of the enjoyment of Venkataramanaiah's share and praying therefore that his claims to succeed to his brothers share may be recognised and he may be put in charge of it without opposition from the other co-brothers. This petition was sent to the Amildar for disposal. The Amildar made a detailed enquiry into the case in the presence of both parties and found that Venkataramanaiah having been adopted by one Thimmakka Gopaliah (appellant) was not entitled to succeed to this property as a brother but that as Venkataramanaiah had left no issues and as Gopaliah was the nearest Sapinda in the adoptive family he was, as such, entitled to succeed to his 1/3rd share of the Sroogaraiko

Jeyaretna ... respondent. ... Thirdly, however declined to hand Gobalsetti possession of the disputed property as all the devotees of the temple objected to his doing poojas on the ground that he was wearing yajnopavita (sacred thread) and that they would not worship at the temple if a non-brahmin wearing yajnopavita were to do poojas there. Against this order of the Amildar the present appeal has been filed.

3. From the records of the Case, it is clear that the appellant is entitled to succeed to the deceased Venkatarayappa his share, of the property as nearest heir of the latter in his adoptive family though not as his uterine brother. The only question to be considered is therefore whether it is fair and expedient in the interest of

of the public and of the temple. I.
must therefore be in possession of his
share.

4. The appellant is a Satani (non-brahmin Vaishnava as he calls himself) by caste, and as such he is not entitled to wear yajnopavita (holy thread) The respondents who are also of the same caste are not wearing yajnopavita. The devotees of the temple object to a yajnopavita-wearing Satani doing puja at the temple, as probably the wearing of yajnopavita by the appellant would lead to his being taken for a Brahmin by strangers and to Prasada being taken from his hands. They are also averse to the idea of ~~this~~ there being two kinds of pujaries in the temple one

One (respondent) met the others
of Jagannadha and the other (appellant
meeting Jagannadha and thereby giving
himself an assumption of superiority,
which should be galling to his
colleagues. From enquiries made by me
at Chintamani on 11-9-02, where the
parties, the shanbogue and some
of the devotees of the temple
were present and at Dibbooru halli
on 13-9-02, where many of the
devotees of the temple were present,
(the appellant being absent although
he had been ordered to appear
with any body who would support
his claim) I learnt that all the
devotees were against the idea
of this appellant doing pooja
with Jagannadha and were likely
to renounce their adherence to the
temple if he be allowed to

to do poojas. They have no objection to his doing poojas without honours. This of course, is a proposal which the appellant would not be entitled to, in the interests of the temple concerned. It is not desirable to press into the pooja arike one who is objected to by all the devotees on religious grounds though such grounds may not be reasonable from a Rational point of view. I am sure the interest of the institution will suffer if we force upon the worshipping public a poojari whom they dont like and for whom they cannot therefore, have any respect or reverence. Hence, while admitting the appellant's claim to receive the Kuttakaranmai his 1/3 share in the pooja, I consider it inexpedient to put him in possession of such share against

against the wishes of the inmates who object to his doing so. with ojanivara. I therefore dismiss the appeal

Sd/ K. R Sreenivasaraghava
Assistant Commissioner

True copy

Assistant Commissioner.

Memo.

Copy applied for on 30-11-02
Do — ready on 4-4-03.
Do — delivered — 9-5-03.

No. of words 759
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1-0-0 copying fee.
0-2-8 comparing.
0-1-0 papers cost.
1-3-8 Total,

6/4/03

No 309 En 2 & 310 Dy
Govt 28/7/1903

MYSORE ~~DEWAN'S OFFICE~~
a
MUZRAI DEPARTMENT.

OFFICIAL MEMORANDUM.

No. ~~Office~~

The accompanying Petition No. 2092
dated 20th June 1903 received ~~at~~ in the
Muz: Secretariat
~~Dewan's Office~~ from Gopalaiah,
Pujari of the Sri Venkataramana
Swami Temple at Talakayalu-
Konda, Siddaghatta Taluk
appealing against the order of
Muzrai
the Assistant Commissioner in
~~Charge of the Muzrai Department~~,
Kolar District ~~stating that it~~
~~is forwarded, together with its~~ in the
~~is objectionable for a~~
enclosures, to the matter of the Inam
~~Sabaki Inam Commissioner~~
~~Sabaki to the Pujari of the~~
~~Temple in objection~~
is forwarded together
with its one enclosure to
the Deputy Commissioner,
Kolar District for ~~favor~~
submission of
~~of submitting~~ the entire
records connected with the
case together with a detailed
report on the subject.

By Order,

&c.

BANGALORE } Deputy ~~Muzrai~~ Secretary
190 } Muzrai Department

Govt letter thro the
Deputy Commr Kolar

MGOPB—500—31-8-01
1617/03

1342
129
2d Office
433.

's, No.

OFFICE OF THE DEPUTY COMMISSIONER

KOLAR DISTRICT.

DATED 25th September 1903.

Please enquire & what the practice is in the Bangalore and Mysore Dt. on this point 1/12/03

From

F. C. CARR, *Esqr.*,

Deputy Commissioner,

Kolar District.

To

L. Anantasami Rao Esqr
Deputy Secretary to the
Government of Mysore
Revenue Department.

Sir,

With reference to your memo No 309 dated 28th July 1903, calling for the submission of the entire record connected with the appeal petition of Gopaliah regarding the "hoojari" hak of the Sri Venkataramanaswami temple at Dalakayalakonda, Sidlaghatta Taluk, I have the honor to submit herewith the entire records of the case together with a memorandum prepared by the Assist-

Commissioner reporting on the allegations made in the appeal petition of Gopaliah. —

2 The petition received with the memo under reply is herewith returned.

I have the honor to be
Sir,
Your most obedt servant,

[illegible]
Deputy Commissioner
Kolar District

W.D. 1675-6 dt. 9/12/1903

Mun: F. 64-1903

శ్రీరంగపట్టణం తాలూక్లోని బంగి లుల్లంబనేలు
గాం మిడిల్లవసిద్ధినపుత్ర గిబిగళుంటారు. మం
ల
గడినాంవళ్లిసుగట్టరసుంక్లిస్తాం మీ నేలమంగలతాం
శంభుదనరసుంక్లిస్తాం మీ ఆపి పోళ్లణాం వంద
భన్న కేలరవసాం మీ. లుంగాం మీంద లుంద మిడిల్లవసిద్ధి
నపళ్ళ గాం శాంకాని మీలకేదబినగట్టిల్లచ్చుంగిపోలం
ధుక్కిలు లుం వదాంగి కిళ్ళి లుశరు లక్కిదే —
లుంగాం శాంకాని మీలకేదవరు లుల్లంలుంబని
వారవల్ల కేంరళిగళకాంకి కోళ్ళు కైలిద్రాశంటే?
లుల్లు మిడిల్లుంతదట్టవసిద్ధినకైశిలకిదచ్చుంభాం
గళళు వంబిట్టకి లుంశేదవరంగి ఆపైకె-కే-
లవంబనివారడాంకి-కేంబండిరులవదు. కేల
వరుడాంకి కేంబండిమిడిల్లలు రువదు. లుంబని
శంలురడు వంగకేదవరలుంబిల్లుగాకి లుంటే?
గినుమాంరడాంకి కేంబండిరులవచ్చుంభాంగ
ళు మిడిల్లవరచ్చుంభిళుండు వదర్ల్లి భుపాస్తే
దిగళావరలు అక్కిడిల్లిపశువద్దిల్లవోగా లుంటే
కలుంద మిళ్లలుగళన్ని విభాంరదిందకేవీ
శిల్లలు లిళ్ళిల్లలుట్టిలుంశ్ర మిల్లకిరిగి

190 -

2490

From
T. Venkata Row Esq.
Offg Deputy Commr
Bangalore District

To
M. Shama Row Esq. M. A
Offg. Secretary to the G
of Mysore, in the Revenue Dept

Dated 8 th

Despatched 9th April 1904

Received

General No. Kubakeri No 160
No.

Enclosure No. 1 file

Read
11/4/04
KS

Forwarding a rubakari
stating that the records re-
garding the sacred Shrine (Sri
Soo) to be sent by the
Sotaneer

No. 100

రూబకారి

[illegible]

[illegible]

[illegible] 5 [illegible]

1904 [illegible]

[illegible] } Illegible signature
హుజూరుకే } for డిప్యూటీకలెక్టర్

Vu

[illegible]

[illegible]

రున శ్రీ వెంకటరామస్వామియ్యవరడిలు [illegible]

[illegible]

[illegible]

రువదం, [illegible]

రువదం, [illegible]

అలు. [illegible]

[illegible]

[illegible]

[illegible]

(ಸಹಿ) ಸಹಾಯಕ ಕಾರ್ಯಪಾಲಕ ಅಭಿಯಂತರರು

30-3-04. ಸಹಿ/- $\frac{1261}{454}$ ನಿಮ್ಮ ವಿಶ್ವಾಸಿ

ಸರ್ವಶ್ರೀ ಕೃಷ್ಣಪ್ಪ, ಕೃಷ್ಣಪ್ಪ ಮತ್ತು ಸರ್ವಶ್ರೀ

ಕಾರ್ಯಪಾಲಕ ಅಭಿಯಂತರರು, ಕಾರ್ಯಪಾಲಕ

ಅಭಿಯಂತರರ ಕಛೇರಿಯಲ್ಲಿ ಸಾಮಾನ್ಯ ಸಭೆಯಲ್ಲಿ ನಿರ್ಣಯಿಸಿದಂತೆ

ಸಹಾಯಕ ಕಾರ್ಯಪಾಲಕ ಅಭಿಯಂತರರು - [illegible]

ಸಿ ಪೇ ೧

ಕೋಲಾರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಪ್ಪದ ಶಾಲ್ಯ ಸಂಘ

ಕೋಶಳ ಲರಾಯಲ ಬಿಟ್ಟಿದ ಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾಮಿ ಯ ದೇವರದೇವದ ಪೂಜಾರಿಗಳು ಸಾತಾನಿ ಜಾತಿಯ ರಾಗಿ ಇರುವುದರಿಂದ ಅವರಲ್ಲಿ ಕೆಲವರು ಜನಿವಾರವನ್ನು ಧರಿಸುತ್ತಲೂ, ಕೆಲವರು ಅದನ್ನು ತ್ಯಾಗಮಾಡಿಯೂ, ಇರುವುದರಿಂದ ಇದರ ನಿಜಾಂಶವನ್ನು ಕುರಿತು ಶಾಸ್ತ್ರಾಧಾರಗಳು ಮೇಲಿರಿ ಪೂಜಾರಿಯವರ ಬೇಕೆಂದು ಶ್ರೀಮಾನ್ ದಿವಾನ್ ಸಾಹೇಬರವರು ಆಜ್ಞಾಪಿಸಿರುವ ಮೇರೆಗೆ ಸವಿನಯವಾಗಿ ತಿಳಿದವುಗಳನ್ನು ವಿಜ್ಞಾಪಿಸಿಕೊಳ್ಳುವದೇನೆಂದರೆ ———

ಈ ಸಾತಾನಿ ವೈಷ್ಣವರೆನ್ನುವರು ಅನಾದಿ ಶೂದ್ರರಲ್ಲದೆ ಬ್ರಾಹ್ಮಣವರ್ಣಕ್ಕೆ ಸೇರಿದವರಲ್ಲವು - ಆದರೆ ಶ್ರೀರಾಮಾನುಜಾಚಾರ್ಯರ ಕಾಲದಲ್ಲಿ ಇವರಿಗೆ ತಾಪಪುಂಡ್ರಾದಿಗಳಿಂದ ವೈಷ್ಣವ ಸಂಬಂಧವಾದ ಪಂಚಸಂಸ್ಕಾರ ಸಂಬಂಧವನ್ನುಂಟುಮಾಡಿದರು. ಶ್ರೀರಾಮಾನುಜಾಚಾರ್ಯರು ಅನೇಕ ಶಿಷ್ಯರುಗಳನ್ನು ಶ್ರೀಪಾಂಚರಾತ್ರ ಕ್ರಮದಿಂದ, ಚಿಕ್ಕಾಂದ್ವಾರ ಮಾಡುವ ಕಾಲದಲ್ಲಿ ಇವರನ್ನು ತಮ್ಮ ಜಾತ್ಯತೀತಗಳಾದ ಭಗವತ್ಸೇವೆಯಲ್ಲಿ ಅನ್ನಯಸುವಂತೆ ನಿಯಮಿಸಿದರು. ಅವು ಯಾವುವೆಂದರೆ —

ಮಾಲಾಕಾರಗು. ದೀಪಾರೋಪಗು. ಸ್ತುತಿಪಾಸ್ತ್ರಗಳಿಂದ ಸಂಮಾನ್ಯಧರ್ಮದಲ್ಲಿ ಇವರಿಗೆ ಅಧಿಕಾರವನ್ನು ಕೊಡಿಸಿದರು —

ಆದರೆ ಇವರು ಪಂಚ-ಸಂಸ್ಕಾರ ಪರರಾಗಿಯೂ

[illegible] అదు యుష్మియుందరి రంగదాసినింబార్కాదవైష్ణవ
సుబ్రహ్మణ్యమొండిరువళ్వీరంగదిచ్చిపురవైష్ణవాదినాథాముతలబ
ద్దాం తవెంబ్రగ్రంథదల్లి యుష్మోల్బివితె క్యాగళ వుపేంశదాసి
16-17 భిత్తిగళల్లికెల వైభవమోగాగళన్నుబ్రహ్మాపేక్షరూ
భిగ్నివెంబదాసి మొందలు భిజ్ఞేయున్నబరిదు ప్రకటిసిబియిరు
క్యాళి ఈమి భిగిపత్తు [illegible] ప్రసిద్ధవాదద్దల్లవే. వుతేతరయూ
భాగ్యరుగళిందయూ వేదాంథగళల్లియూ ప్రతిపాదితవేయూ
తిగళల్లవే. ఆదరూ, ఈప్రమోగాగళన్నాచరిసిబరిగళిల్లవే
చరిత్రకారాంగవాదద్వైతి తావిపొందకవాగిరువ యుష్మోల్బివితె
చైబ్రాహ్మణరిగేంతెలూ - ఇల్లాగేవు యువాదజీవిగాయుష్మోల్
బివితెగళితెవ్వనగళసిద్ధార్థగళింతెలూండిల్లియిరువుదరిం
దఈగినాంతెయురల్లి యూతిగూయుభిష్మోల్బివితెవిల్లవేంత
లేళింతుబరువుదూ ఆదరేయుభిష్మోల్బివితెద్వారాంవన్న చిల్లి
దువపిచ్చేళుఅభిధగళూపాలైయ్యనేంబాతెదు శబ్దళిత్తై
తాల్లూళుఅవ్యవహారిక్రవేరల్లికెలవైవ చిహ్నగళన్నుయుష్మోల్
బివితెద్వారాంశైతిద్వారగళాగిరువంతె బ్రాంవిభబరిదుళుడి
సిరుత్తానే ఆచిత్రగళల్లి యుష్మోల్బివితెద్వారాంశైయూవతి
ద్వారళోడబెట్టువదిల్లవే -

"ఇనాంయుభిష్మోల్బివితెదినిగాగిబ్రహ్మవైద్వారాంగా, తుబివితెం
శివాబ్ధంథ్రంవిప్రసవ్యదతెరంబ్రహ్మతెం, బాహ్మలాంఛ్లుగాడి నబ్రహ్మదివిబు తెలెంది
ఫులంభవేఁతిశ్రీతావ్యదియూగి దివిదధరిభయియిరువచిత్రమోగాంగళు
తెంబ్ర-బంసాగరదిబ్రహ్మప్రభంశిబిరవాగియూ, అదిల్లదవేరతెంబాదు
వివాగియూ ఇరువుదరిందదళ్ళచిత్రమోగాంగళిందదళ్ళవరిగేయూవ
అళబుసూలచరా కిండుగళరువుదిల్లవే - కుంబ్ర-శ్రీపాంబురం
త్రీయుంబుదాగి ఆరంభిసి యుభిష్మోల్బివితెద్వారాంశ్రీసాంధరి
శ్రీమ్రాంవిబరిదిరువచిత్రమోగాంగళల్లివే బాహ్మగాంశ్రీధరిసువా
గి సిసువన్నుయియుబిద్దశ్రీ ఇభిష్మాన్ ఇవరు బరిదిరువవెంబుగళు
అలంకారిక్రీతిగళూగి యిరుంవుదరిందఅచ్చుక్రీతిమువళు
వేగళుంగి యియు. బాహ్మగాంవిభ్రవద్వారాంరన్నుఅనుకరిసువళాగి

ఇవేరు భూక్కాదవరకూ - సాంక్షిక్రికోర్టు అదేసాంక్షిగు వదిల్లవరకూ -
వుక్తుకాంశాంది భుంజుసంశిగారాధ్యాంయు భిన్నాలపవి
రేళం। జీలాయు భిన్నాలపవి కాంశ్రీధ్వకావిరాధనవరూంభారీగా
~~తెలంబదాగి~~ భినశ్వల్పవూరభం డికాంయూం" ఎంబదాంగిప్రదశ్రీధ
వాంగిరువవరంభినవ్వి బార్యద్వగ్యావ్వి భళ్ళశ్రీపాంభారాత్రీదిక్షా
స్వీకరిసి యుభినాధికారవధ్వి తోంలిసువ్వదల్లదేక్కిసాంకా
నీచ్వెస్లివరిసి యుభిన్నాలపవి వివిధాకారభగళూంగలూంరవరకూ -

ఇవరిసిభ్రూర్తదల్లిదేవాశ్రీక్రాత్రీవుగళుబంధూ
ఇరువుదిల్లా, భ్రీప్పివూంలూంరంగాం తులభాధ్యనయు నదిపాంరూ
పిగాంది క్రీం కీర్తిగళ్ళన్నశ్రీకాంవూంభుభాంభాంకార్యరున్నవరిసి
సేవాంరూంపివాంసికూండ్రీప్రీరిందపాంచెల్లివిశీళిందలూంకాల
వ్వైళ్ళప్పిందలూంఅభ-రీకీర్తివ్వన్నీవవోంబరళ్ళిదాప్రీరింద
ఇవరిసియూంవళలదిందలూం యుభిన్నాలపవిశీతధారణంళ్ళ
పిరాంళ్ళధయుభినాధికారక్రోధప్రీపర్కగూంళిరాంర ~~ళ్ళవిన్న~~
వకాంశవిరణాంరదాంశ అంశవ్వన్నివిభ్నాంపిగుల్కీసి——

తీగలి తలం ———
శుభాకాంక్షలతో
రంబుంరదీక్షిత్ - శుభాకాంక్షలు స్వీకరించగలరు

No. 3758-66 of 31-5-06.
M. 7 no. 64 Muzrai.

Sd S"

Read:-

Petition Regd no 2092, dated 20th June 1903, from Gopaliah, Pujari in the temple of Sri Venkataramana swami at Jalakay Konda, Siddaghatta Taluk, appealing against the order of the Muzrai Assistant Commr of the Kolar District, declining to put him in possession of one third share of the poojarike in the said temple, on the ground of his wearing "janivara" or the sacred thread, contrary to custom.

(2) Letter no 1342, dated 25th September 1903, from the Deputy Commissioner, Kolar District, submitting the records relating to the above.

(3) Rule & Karies Nos 100 & 430, dated 8th April and 5th March 1904,

respectively, from the Deputy Commissioners of the Banga lore and the Mysore Districts, reporting upon the practice obtaining in their respective Districts in the matter of wearing Jannivara by Satani Pujaries.

And (4) the opinions of the Agamiks employed in the Sanctuaries Murjai Dept. ~~, on the question and the texts bearing thereon~~.

—"—

Order thereon

The facts of the case are as follows:—

One Venkataramanaiah, a Satani by caste, was in possession of $\frac{1}{3}$ share of Pujariki in the Jalakiyadkonda Venkata ramanaswami temple at Siddaghatta. He having died 4 years ago, without issue, his brother by name Gopaliah, the present appellant, pet.

the Asst Commissioner of the Distrct, praying that he might be appointed to the share of the Pujaraship which was enjoyed by his deceased brother Venkata ramaniah. The Amildar to whom the petition was referred held a detailed enquiry in to the matter, and found that Venkataramaniah having been adopted by Nimmalkka, the one pet.r Gopaliah was not entitled to succeed to the poojaship as brother of Venkataramaniah but as the latter died issueless, the petr was entitled to succeed as the nearest dáyádi in the late pujari's adoptive family. The Amildar however declined to allow him to do the puja work in the temple on the ground of his wearing Janiwara, to which 1/3 share of puja

The Sirdlaghatta Suluk to be held, after due enquiry, found the petitioner was entitled to succeed to his brother's share, but

which was objected to by the other two hissedars as well as the 2/3 share who were also Satanis and the devotees of the temple

~~objected~~. The Magisterial Asst. Commr. (Mr. K. Srinivasa Iyengar) to whom an appeal was preferred, set aside the Amildar's order on the same grounds. Hence the present appeal to Govt.

2. Against this order of the Amildar, Petr. Gopaliah appealed to the Assistant Commissioner. The latter officer, in confirming the Amildar's decision, observed that the devotees of the temple objected to Gopaliah doing puja therein, wearing Janivara; that they had no objection to his doing puja, without it, and that, in the interests of the temple, it was not expedient to put him in possession of the 1/3 share of the pujarike to which he was otherwise entitled.

3. Against the foregoing order of the Assistant Commissioner, Gopaliah has now preferred an appeal to Govt, stating that his wearing the Janivara should not be deemed such a disqualification as to disentitle him to succeed to his brother's share

From the reports of enquiry held by the Amildar and the Asst. Comrs., as well as from the reports submitted by the Deputy Commissioners of the Bangalore and the Mysore Districts & the Superintendents of the Mysore Temples & the Agents it is observed that most of the Satanis do not wear Janivara, and that they could not report upon the propriety of pujaries wearing Janivara as there were none such in the temples at Mysore Sreerangapatam and Melkote The Agents employed in the Muzrai Department specifically state that the Shastras prohibit the wearing of Janiwara by the Satanis. The evidence recorded in the enquiries also shows that puja in this temple was all along being performed in the Sri Venkataramanaswami temple only by Satanis wearing no Janiwara.

A. From the reports submitted by the Deputy Commissioners of the Bangalore and the Mysore Districts & the Superintendents of the Mysore Temples & the Agents it is observed in no Mysore Temples that most of the Satanis do not wear Janiwara, and that they could not report upon the propriety of pujaries wearing Janiwara as there were none such in the temples at Mysore Sreerangapatam and Melkote The Agents employed in the Muzrai Department specifically state that the Shastras prohibit the wearing of Janiwara by the Satanis. The evidence recorded in the enquiries also shows that puja in this temple was all along being performed by Satanis wearing no Janiwara.

5. In the circumstances above, the Govt observe that

There are Satanis Pujaries wearing W 2 5 0

B. were not shastraically entitled to wear it

no innovation ~~in the~~ ~~usual practice~~ should be
permitted. The appellant adheres to ~~his~~
~~Gopalaiah having not adhered~~
to custom and ~~forgive~~ gives up his
Jamivara, his exclusion from the
~~his~~ 1/3 share of the puja in the temple has been rightly
ordered. The appeal is accordingly
rejected.

~~Costs~~ ~~may this be printed.~~ Print-

Dewan's Order 30/5 —

Offg Mun: Secretary.

To
The Deputy Commr Kolar Dt
Ret & on the records.
" Dy Comrs, Bangalore & Mysore Dts, Ref & endos
" Dy Comrs of the other Dts for and } for information
" ~~Asst~~ Palace Controller, Mysore

Endt to Ref:

Proceedings of the Government of His Highness the Maharaja of Mysore, Muzrai, dated 31st May 1904.

READ—

Petition Registered No. 2092, dated 20th June 1903, from Gopaliah, pujari in the temple of Sri Venkataramanaswami at Talakayalukonda, Sidlaghatta Taluk, appealing against the order of the Muzrai Assistant Commissioner of the Kolar District, declining to put him in possession of one-third share of the pujarike in the said temple, on the ground of his wearing *janivara* or the sacred thread contrary to custom.

(2) Letter No. 1342, dated 25th September 1903, from the Deputy Commissioner, Kolar District, submitting the records relating to the above.

(3) Rubkaries Nos. 100 and 430, dated 8th April and 5th March 1904, respectively, from the Deputy Commissioners of the Bangalore and the Mysore Districts, reporting upon the practice obtaining in their respective districts in the matter of the Satani pujaries wearing *janivara*.

And (4) The opinions of the Agamiks employed in the Muzrai Secretariat.

98-02

No. 3758-66—MUZ. F.64-03, DATED BANGALORE, 31ST MAY 1904.

ORDER THEREON.—One Venkatramaniah, a Satani by caste, was in possession of one-third share of pujarike in the Talakayalukonda Venkataramanaswami temple at Sidlaghatta. He having died four years ago without issue, his brother by name Gopaliah, the present appellant, petitioned the Muzrai Assistant Commissioner of the district, praying that he might be appointed to the share of the pujarishp which was enjoyed by his deceased brother Venkatramaniah. The Amildar of the Sidlaghatta Taluk to whom the petition was referred held, after due enquiry that the petitioner was entitled to succeed to his brother's share, but declined to allow him to do the puja work in the temple on the ground of his wearing *janivara*, which was objected to by the other two hissedars as well as the devotees of the temple. The Muzrai Assistant Commissioner, Mr. K.R. Srinivasiengar, to whom an appeal was preferred, confirmed the Amildar's decision on the same grounds. Hence the present appeal to Government.

2. From the records of enquiry held by the Amildar and the Assistant Commissioner as well as from the reports submitted by the Deputy Commissioners of the Bangalore and the Mysore Districts and the opinions of the Agamiks of the Muzrai Secretariat, it is observed that in no Muzrai temples are there any Satani pujaries wearing "ಜನಿವಾರ." The evidence recorded in the enquiries also shows that puja in this temple was all along being performed by Satanis wearing no janivara.

3. In these circumstances the Government observe that no innovation should be permitted. Unless the appellant adheres to custom and gives up his janivara, his exclusion from the one-third share of the pujarike in the temple has been rightly ordered. The appeal is accordingly rejected.

Offg. Secretary, Muz. Dept.

To—The Deputy Commissioner, Kolar District, returning the records
The Deputy Commissioners, Bangalore and Mysore Districts, returning enclosures.
The Deputy Commissioners of other Districts, for information.
The Palace Controller, Mysore, for information.

Exd.—C. R.

1903-04

GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE

MUZRAI

PROCEEDINGS

Dated 31st May 1904

No. 3758-66
Muz. F. 64-03

Passing orders in the matter of puja being performed by a Satanis pujari wearing 'janivara' in the Sri Venkataramanaswami temple at Talakayalukonda, Sidlaghatta Taluk.

SBB—20-6-04—200

శ్రీ వల్లభేశ్వరస్వాములవారి వల్లభేశ్వర
దేవరవారి కంట్రోలులో ఉన్న
దేవుని భూములు

శ్రీగత ఫసలీ శాలివాహన శకము కలకాలముల కొరకు
రద్దు శ్రీ వేంకటేశ్వర వల్లభస్వామివారిదేవస్థా
నము వ్రాయించి. ఇచ్చిన దానపుశాసనపత్రిక
శ్రీ యిచ్చునది —

నెనలు శ్రుతులు అనుభవించిన తరువాత
కీలకం 1903 నెయిగతి వల్లభ 20 నెల
శకము 2092 నెనంబరు లభ్యులు అను
వత్సర యుం విశ్వవసు సంవత్సరంలో
తులకి కటక వందవసంవత్సరం తగ్గనిక
తగ్గ — గతి శాలివాహన

కలకాలము కీలకం రద్దు శ్రీ వేంకటేశ్వ

నం. 3838 ది
4-6-04

రాష్ట్రాలు స్థాయిలో దీర్ఘనిద్ర నవరాత్రులు
నవుకరించుట్లు. పలురాగనీవరము ఉన్నీ
దారణాంగిర్వ వ్యాప్తవిధంపై నిన్ని లక్ష్యాల్లో
స్థిరంగా శంకితంగా ఎంపిక్కుయ్యాగ్రహించాలి
సిద్ధంగ కీంరళ్ళశివసాంరకంపికోం
దిర లక్ష్మి శంకలు. ఎలక్ట్రిక్ లయిరత్నం
యిశ్నలు ఉన్నీదాం లుకలింతాం పట్టాంర
డాంపికోలం ంర్ధ్రు శంకరిశిళింపులాలు
వద్దన్ని ఎలకనిద్ర శిత్రశాంర నినులనరిలు
దీక్ష్రం నిదాంశిపని ంర డాంకి కోండాలు
యిలువనియిత్తే. దీల్వరచుంజీనినుక
రలు ఉన్నీదాం ర్లు ఎంశ్ల చక్రస్థ దిగళ్లలనే
ఉవప్పుపద్ధ్లు శంశకింర ధాన పోల్లి. అలు
క్లే రనులనిని శిఉన్నీగళ్లు లాంరదాంశలాం
రాలు అరర్ధవీశాం యంపంరి శ్రీనిన్న
ఆశ్రీలు పళలాగ రిద్రికిళ్లయులు పోలు.

By order
Sec 76/04
Addl Secretary Municipal
Department